

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, JAN. 14, 1915.

NEW SERIES, VOL. XVII, No. 2

KINGDOM BRIEFS

We thank those who recently sent to us copies of The Record for October 8th.

Miss Gay, daughter of W. B. Holcomb, was married on December 29th to Mr. Jas. Alexander Box. Bon voyage.

A lawyer at McComb sends \$2.08 to pay postage of papers for two of our missionaries. If you want to help, do it now. This is the "last call."

Rev. J. H. Wright, pastor for twenty years of the Seventh Baptist church, Nashville, goes to Adairville, Ky. He is an old friend and the church a former pastorate of the editor. Congratulations to both.

Pastor Howse and the Crystal Springs church closed a year of joyous work. Fifty-seven were added to the church. The spiritual condition is growing constantly better. The people showed their appreciation at Christmas by a generous pounding and a purse of \$50.

The most striking man in the pulpit today, and one of the most effective preachers is the Evangelist Billy Sunday. If you wish to know something of the way he works, send \$1.50 to The Baptist Record for the book, "Billy Sunday, The Man and His Message," by Wm. T. Ellis, LL. D. There is a cheaper edition for \$1.00; postage, ten cents each.

A novel method of preventing war is suggested by Thos. Kane, of Evanston, Ill., which if not itself practicable may lead to something that is. The plan is for international agreement to tax the imports ten per cent from any country that makes preparation for war, the plan to go into effect automatically, in all other countries upon proof before an international court.

There was perhaps never a time when the lessons from the Old Testament, such as we are having in the Sunday School, were more timely and instructive. History repeats itself in the incidents of today; we may see how God deals with nations as with individuals, calling them to account for their forgetting Him. History is biography written in larger letters.

Brother A. Lichtenstein, a saved Israelite, and a Baptist, who has charge of the mission to Jews in St. Louis, Mo., is now in Mississippi in the interest of his work. He preached at the First and Second churches in Jackson Sunday. He is doing a worthy and needed work among people whom we have too long neglected. If he comes your way, set him forward on his journey worthily of God. III John 6.

The Sunday School lessons for 1915 will be prepared this year for The Record by Dr. A. J. Aven, of Mississippi College. He has been a Sunday School teacher for a score of years and knows what is needed. He has taught many who are now teaching and in this way will continue it on a wider field. To Mrs. P. I. Lipsey, who prepared the lessons for last year, our thanks are due, and many have expressed their appreciation of the help they have gotten from them in 1914.

Where the old version speaks of Abraham as strong in faith, the American Revision renders it "waxed strong through faith." It was not that he was strong in the matter of faith, though that was his specialty, but he became or grew strong by the habitual exercise of faith. Some people are constantly examining their faith to see how it is coming on. It were better to use faith and not center your attention on that but on the Lord. Abraham didn't fix his attention on his faith, but on the promise of God. It is true that you can't see your hand before you except by the light of the heavenly bodies, but you won't see your hand by fixing your attention on the heavenly bodies. Abraham looked at or considered two things; one was the difficulties in the way; "he considered his own body now as good as dead (being about a hundred years old), and "looking unto the promise of God," he wavered not through unbelief but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform." He had the honesty and manliness to confront the difficulties. He did not shut his eyes to them. Faith is not blind, it takes in all the facts; but it does not let any fact shut out of sight the promises of God. Faith is an act of the will; it says I will do what He commands; I will depend on what He says; I will trust to His promise. It dares to venture on the word of God, though the path be untrod; though it lead against every natural inclination, though it cut through the flesh, though it lead to Calvary. This is to make strong men—men who dare. Abraham came to be such a man. He began in a modest way but it led to the heights of heroism. It was his habit to trust. He kept it up and kept marching. From Ur of the Chaldees to the mountain of Moriah was a long way to travel not simply geographically, but more, spiritually. From a weak man on the banks of the Nile where he dealt with Pharaoh, he waxed strong by faith till he became the spiritual progenitor of many nations.

Isaiah says twice of the Lord, "The zeal of Jehovah of hosts will perform this." There are some things which the Lord does with reluctance, but there are others that He does with great joy and zest. It is interesting to observe what kind of things that He undertakes and carries through with wholeheartedness, putting Himself into them with the glee of love. What one does with pleasure reveals what he is. In this way God is revealed. The two things referred to in which it is said the zeal of Jehovah will perform it are the sending of the Son to be the Savior of the world, and the deliverance and restoration of Zion. These are in the ninth and thirty-seventh chapters of Isaiah. It is work like this that he undertakes *con amore*. The deliverance of His people and the redemption of the world by the coming of Jesus brought the deepest desires of His soul into activity. The carrying out of this purpose is His supreme joy and glory. On the other hand He says of Ephraim, "How can I give thee up?" And His disappointment and grief in abandoning Jerusalem to its doom were all but unbearable.

The Sunday School Convention of Deer Creek Association will be held February 24-26, at Leland.

The Bellevue church, Memphis, has called Dr. R. M. Inlow as pastor and believe he will accept. He has been doing a great work as mission secretary in Arkansas.

Brother Richardson, who has been teaching in Clarke Memorial College, has retired from this work to accept care of the Second Baptist church at Columbus.

Missionary J. G. Chastain is conducting a revival among the Mexicans in Gonzales, Texas. Up to date there have been nine professions of faith and the meetings are still in progress.

The Chamber of German-American Commerce of New York is urging the passage of a bill now before Congress to prevent the shipment of war material to the nations at war in Europe.

The church at Franklinton, La., has enjoyed a year of prosperity. Pastor Walker reports a net increase of fifty-two members, average in Sunday School 161, gifts to missions \$1,932.78.

Wedding bells again. This time the happy couple is Mr. John A. Collier and Miss Ava C. Watkins. These are of well known Baptist families and are remembered by many college friends at Clinton.

Pastor Trotter, of the First church, Grenada, rejoices in a year of work closing without debt, and in the fact that the church seems in better condition spiritually and financially than for many years. We rejoice with them that rejoice.

The father of Brother W. A. Chisholm passed away at his home in North Carolina on the 28th of December. He had been active for many years in the service of the Master, being deacon, Sunday School superintendent and treasurer of his association.

Brother Zeno Wall says they expect one hundred out-of-town visitors at the Bible Institute at Hattiesburg, January 25-29. The speakers and teachers are E. Y. Mullins, J. T. Christian, J. L. Vipperman, G. S. Dobbins, A. C. Cree, J. B. Lawrence, E. D. Solomon, H. M. King and P. I. Lipsey.

The Quakers, or Friends, being moved by the Spirit, are speaking out in meeting and out of meeting against the curse of war, and a great many other good people are joining them in this protest. They are sending out from Philadelphia appeals for peace, and they are falling upon willing ears.

The Old Men's Home is a new corporation domiciled at Jackson, Miss. The incorporators are W. A. Boram, W. R. Wright, W. G. Francis, T. B. Doxey, O. J. Wait and J. D. Gordon. The purpose is to provide a home for old men in the same way that a similar charity is shown to the old ladies by a home in the western part of the city. The managers are now looking for a location near Jackson and will be ready to receive contributions shortly.

CONTRIBUTED ARTICLES

BAPTIST CHURCHES AND OTHER CHURCHES.

(E. L. Weisson)

In the last article I noticed some of the differences between Baptist churches and other churches concerning "the church." I only noticed those points which other churches hold, or which I understand them to hold, to be somehow connected with salvation. I only noticed that kind of points because others may be considered "non-essential." As I see it, judging only from their own books, all of the churches except the Baptists hold that salvation is in some way affected by or joined with church membership. I showed that Baptists do not believe that. Baptists hold that salvation is an individual matter, a matter between each soul and its God, and that there is nothing whatever to be put between that soul and its God that would in the least interfere with God's independent dealing with each soul by himself. Each individual is to be saved by grace alone through personal faith in Christ, just as though there were no other person in the world. Right instruction will help the soul to believe in Christ, but nothing whatever can come between the believing soul and salvation. Baptists hold that salvation through individual faith should precede baptism and that church membership before one has really trusted in Christ is a hindrance instead of a help. "Salvation before church." "Blood before water." That is Baptist doctrine.

I want us now to notice some of the differences between Baptists and others concerning the rite of baptism. Noticing only such points as others hold, or seem to me to hold, to be in some way connected with or to somehow affect salvation. All know that Catholics, Episcopalians, Lutherans, Mormons, and Disciples, all hold and teach that baptism is vitally connected with salvation as a procuring factor; so much so that they hold that without baptism there is no salvation. I do not understand, as some have said, that any of those churches hold that the water saves, or that there is any virtue in the water itself, but rather that baptism is a divine requirement that must be submitted to before one can be saved. Catholics, Episcopalians, and Lutherans, all hold this even concerning infants. But Disciples do not. The Disciples hold it to be true only of accountable persons. As I understand them, Disciples hold that there are three divine requirements which enter into the procuring of salvation. 1. Faith; 2. Repentance; 3. Baptism. They hold that if any one of these requirements is not met the accountable ones failing to meet that requirement are lost. Therefore, their idea is that no accountable person is saved until baptized. They do not hold that there is virtue in the act of baptism, but in the personal obedience in baptism. So I understand

them. Baptists differ from them on this point in two particulars. Baptists hold there are only two requisites to salvation on man's part—repentance and faith. "Repentance toward God and faith toward our Lord Jesus Christ." To the impenitent, God says repent. To the penitent, or repentent, God says believe. And salvation is from the first to the last of the New Testament joined with believe and never with baptism. Christ so joined it in John 20:31; 1 John 5:1-4. Peter so joined it in Acts 10:43; and in Acts 15:11. Paul so joined it in Acts 13:39; 16:31; Romans 1:16; 3:23-28; 5:5; 5:1, etc. It is true that in Mark 16:16 it is written, "He that believeth and is baptized shall be saved." But that the salvation or damnation is hinged on faith or unbelief, as the case may be, is shown by the fact that the following clause of the text says, "He that believeth not shall be damned." Baptism follows belief as a duty, but is nowhere (that I can find) joined to salvation as a procuring factor. Baptists do not believe that baptism enters into salvation as a factor at all. One of our reasons for this is that our Lord never in any of His statements about having or receiving eternal life even once mentioned baptism. Another reason why we do not believe that is because Peter, when "opening the door to the Gentiles," in the house of Cornelius, positively hinged the forgiveness of sins, according to the testimony of all of the prophets, on believing, and never even mentioned baptism until after the Holy Spirit fell on those who heard his words. See Acts 10:43,47.

Still another reason why we do not believe any such thing is because Paul, when answering the trembling jailer's question, "What must I do to be saved?" said in plain words, "Believe on the Lord Jesus Christ and thou shalt be saved." This and nothing more. Now when we keep in mind that that is the only place in the Bible where the question, "What must I do to be saved?" is asked, or recorded as having been asked, we must believe that it is correct and final, or else hold that God's word is not a perfect guide. It is true that Paul afterward instructed the jailer and baptized him, just as Baptists do now, but it is presumptuous unbelief to claim that Paul in his private instruction contradicted his open answer. If Paul's answer as given was not correct and complete, then the word of God is at fault, and is consequently useless. No private instruction of either Jesus or the apostles could be different from what is written without making one or the other incorrect.

Baptists also reject the doctrine that baptism enters as a factor into the requisites of salvation, because to admit that is to limit God so that He cannot save an accountable soul without the help of priest or preacher, it matters not how much that soul might desire and trust. Such a limiting of

our God destroys both God's absolute sovereignty and the individual competency of each soul in dealing with God for itself. Baptists hold that every soul, given the knowledge of the Scriptures concerning salvation and Christ, can be saved through personal faith in Christ without priest or preacher, church or water, or any other outward thing. Thank God that I can believe that, and that I do believe it.

Baptists and Disciples agree as to the act required to constitute baptism, but differ widely concerning the place and purpose of baptism in the Christian system. I have said much on this point because so many seem not to know wherein we differ.

(Continued in next issue.)

MODERN OPEN COMMUNION WRONG IN TEACHING AND BAD IN SPIRIT.

(J. B. Gambrell)

In the simple teachings of Jesus the two Christian rites—baptism and the Lord's Supper—are so set in the kingdom as to safeguard the whole field of revealed truth. Catholicism was impossible till these rites had been wrongly placed and wrongly interpreted. While baptism stood where it was placed, at the beginning of an open Christian life, as a public profession of a personal faith in the Christ, who died and rose again, and as a pledge of allegiance to Jesus in the form prescribed by the Savior, the fateful doctrines of baptismal regeneration and unregenerated church membership, could not be grafted on the credulity of a superstitious world. And as long as the Lord's Supper was allowed to teach its sublime, but simple lessons, the manifold evils which have deluded mankind in connection with this rite were impossible. All the ingenuity of errorists has been turned on these two citadels of truth to pervert them and turn them to bad uses.

The Scripture references to the Lord's Supper are few, but harmonious and sufficient to guide us in its proper use. In Luke 22:19, 20, we have the simple words of institution. In the 11th chapter of 1 Corinthians we find Paul's treatment of the sacred rite brought out by the grave perversion of the ordinance by the disorderly church at Corinth. The simple rite had two designs. First, to call to remembrance the broken body and shed blood of the Savior. Second, to show the Lord's death till His second coming. This was all. Tender, sublime, meaningful was our Lord's Supper, as He instituted it.

Before advancing further I stop to say, that because this is the Lord's Supper and in no sense a human institution, we are bound reverently to submit to His order in its observance. Here, as everywhere, the divine authority must rule, and not human wisdom, feeling or preference.

What is the teaching of modern, open communion? First, it is that the Lord's Supper has no safe grounds, except the individual views and conscience of the communicant. This is grossly erroneous. Paul's instructions to the church of Corinth makes it plain that it was an ordinance of the church, to be

preserved by the church and only to be observed by the church when it came "together to eat,"—1 Cor. 11:37.

Another error of the modern open communion propaganda is to take the words, "Let a man examine himself, and so let him eat of that bread, and drink of that cup"—1 Cor. 11:29—addressed to a church concerning members of the church, and apply it indiscriminately to mankind. It is either an utter misconception of the mind of the Spirit, or a wanton perversion of the Scriptures in the interest of a human dogma employed for purposes of obscuring the truth.

It is fair to say that open communionists do not as a rule, hold these loose and unscriptural views for their own churches. They hold in general much sounder views. They all maintain among themselves in their own bodies, church supervision, and practically all maintain that in the divine order baptism precedes the Supper. It is only in the open communion propaganda that consistency and sound exegesis are thrown to the winds, and the dragnet is employed to gather all sorts, to break down another doctrine.

It scarce need be said that no good practice requires bad teaching to maintain it.

But the bad teaching of the open communion propaganda is further seen in the disparagement of baptism in its interest. Apart from the open communion contention, all the open communion bodies hold baptism to be of very great importance. Most of them hold to baptismal salvation in open or covert form. It is only when the matter of communion is broached, as it relates to baptism, and specifically to the Baptists, that baptism is minimized to the point of small or no importance. The open communion propaganda has led in the minds of many, to the utmost lopsidedness as to the two ordinances. It has developed an utterly false tone and false accent as to both. It is of little concern to those whether people be "planted together in the likeness" of Christ's death; but of great consequence whether they commune together. This is heresy. But there is more to say as to the evils of this unscriptural practice. Its evils stand in the perversion and the subversion of the very purpose of the Lord's Supper. It introduces into the realm of religion a carnal element and makes it the ground of a practice condemned by scripture in language full of awe. Read the Apostles' corrective language to the church at Corinth. What had been done? They had degraded the Lord's Supper to a common human level by making it a common meal. Open communion is not that gross; but the popular plea for it is on the same human level. The judicious are always grieved to hear the common human relations, as parent and children, husband and wife etc., urged as a reason for open communion. The plea is an attack on the very foundation of spiritual religion, and kingdom kinships. In the kingdom flesh and blood relations have no place. Jesus expressly taught that all spiritual relations are in and through Him. Jesus in Matt. 12:50, laid down the true doctrine: "Whosoever shall do the will of my Father which is in heaven the same is my brother and sister. In the kingdom flesh and blood

has no inheritance. To commune for the purpose of communing with wife, husband, parent, child, is to eat and drink "unworthily, not discerning the Lord's body." The open communion appeal, as commonly made, is a sinful obtrusion of human relations into a sphere wholly spiritual. It turns the service from its single and holy purpose of remembering Christ and showing His death till He comes to magnifying human relations. This is eating and drinking unworthily, not discerning the Lord's body. It destroys the Supper.

The modern open communion contention is as bad in spirit as in teaching. The spirit that ignores scripture teaching, perverts the truth and uses a holy ordinance as an occasion of the flesh, which sets at naught the divide order for a human order is not of God. There is a never-failing affinity between the word of God and the Spirit of God. When human sentimentalism rules over the house of God, things are on the downward side. The Lord's Supper, baptism, nothing in religion, stands in human will or feeling; but the whole order of the kingdom stands immovably in the unchanging authority of Jesus Christ, the King eternal.

The age-long struggle is to keep spiritual things from becoming entangled in and overgrown by the human, the sensuous the fleshly, and to prevent the divine service from being supplanted by will worship. Open communion operates on the wrong side of the battle line.—Baptist Standard.

THE BRAKEMAN GOES TO CHURCH.

Bob Burdette.

On the road once more, with Lebanon fading away in the distance, the fat passenger drumming idly on the window pane, the cross passenger sound asleep, and the tall, thin passenger reading General Grant's Trip Around the World, and wondering why "Green's August Flower" should be printed above the doors of "A Buddhist Temple at Benares." To me comes the brakeman and seating himself on the arm of a seat, says: "I went to church yesterday." "Yes?" I said with that interested inflection that asks for more. "And what church did you attend?" "Which do you guess?" he asked. "Some union mission church," I hazarded. "No," he said, "I don't like to run on these branch roads very much. I don't often go to church, and when I do I want to run on the main line, where your run is regular and you go on schedule time and don't have to wait on connections. I don't like to run on a branch. Good enough, but I don't like it." "Episcopal?" I guessed.

"Limited express," he said, "all palace cars and \$2.00 extra for seat fast time and only stop at big stations. Nice line, but too exhaustive for a brakeman. All trainmen in uniform, conductor's punch and lantern silver plated, and no train boys allowed. Then the passengers are allowed to talk back at the conductor, and it makes them too free and easy. No, I couldn't stand the palace

cars. Rich road, though. Don't often hear of a receiver being appointed for that line. Some mighty nice people travel on it, too."

"Broad Gauge."

"Universalist?" I said. "Broad gauge," said the brakeman; does too much complimentary business. Everybody travels on a pass. Conductor doesn't get a fare once in fifty miles. Stops at flag station, and won't run into anything but a union depot. No smoking car on the train. Train orders are rather vague, though, and the trainmen don't get along well with passengers. No, I don't go to the Universalist, but I know some good men who run on that road."

"Presbyterian?" I asked. "Narrow gauge, eh?" said the brakeman. "Pretty track, straight as a rule; tunnel right through a mountain rather than go around it; spirit-level grade; passengers have to show their tickets before they get on the train. Mighty strict road, but the cars are a little narrow; have to sit one in a seat, and no room in the aisle to dance. Then there are no stopover tickets allowed; got to go straight through to the station you're ticketed for, or you can't get on at all. When the car is full, no extra coaches; cars built at the shop to hold just so many and nobody else allowed on. But you don't often hear of an accident on that road. It's run right up to the rules."

"Maybe you joined the Free-Thinkers?" I said.

"Scrub road," said the brakeman. "Dir roadbed and no ballast; no time card and no train dispatches. All trains run wild, and every engineer makes his own time, just as he pleases. Smoke if you want to; kind of go-as-you-please road. Too many side-tracks, and every switch wide open all the time, with the switchman sound asleep and the target lamp dead out. Get on as you please and get off when you want to. Don't have to show your tickets, and the conductor isn't expected to do anything but amuse the passengers. No, sir. I was offered a pass, but I don't like the line. I don't like to travel on a road that has no terminus. Do you know, sir, I asked a division superintendent, where that road run to, and he said he hoped to die if he knew. I asked him if the general superintendent could tell me, and he said he didn't believe they had a general superintendent, and, if they had, he didn't know anything more about the road than the passengers. I asked him whom he reported to, and he said 'Nobody.' I asked a conductor whom he got his orders from, and he said he didn't take orders from any living man or dead ghost. And when I asked the engineer whom he got his orders from, he said he'd like to see anybody give him orders; he'd run the train to suit himself or he'd run it into the ditch. Now, you see, sir I'm a railroad man, and don't care to run on a road that has no time, makes no connections, runs nowhere, and has no superintendent. It may be all right, but I've railroaded too long to understand it."

"Maybe you went to the Congregational church?"

(Continued on page 7)

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EDITORIAL.

There is an incident in the time of the Judges which we are likely to pass over without getting its lesson. It is not an attractive story; some may even think it repellant, for it is unlike the more striking account of deliverances which God gave Israel out of their afflictions. It was a time when He failed to answer their cry by sending a man of war to deliver them, but sent instead a prophet, whose name is not even mentioned, to remind them of their disobedience and apostasy. To a superficial inquirer it might seem strange that when the people saw what a plight they were in and cried to God, He sent a preacher instead of a general, who rebuked them instead of mollifying their suffering. But there is so much in it that corresponds with our own experience as to make it worth inquiring into.

WHY GOD FAILED TO HEAR.

We do not get always what we ask for; are not always delivered out of our dangers and sorrows. It is not an unusual thing to be disappointed in escaping from perils and losses and bereavements. Why is it that God does not always come immediately when we call?

There may be more than one answer, but one at least may be discovered in this incident of Israel's history. Not a few are ready to blame God if He does not hasten to answer our call of distress. Why should He be so hard on us? Why should He allow us to suffer when He could prevent it so easily? Has He not all power? Is He not said to be very merciful, slow to anger and full of compassion? Why should He not hear and help anybody in trouble, simply because they are in trouble, and He could help them if He would? There are plenty of weak-minded people to talk this way; you might almost say think this way.

But there is another and better view of this matter. Is it right for people to have everything they desire? Is it good for them? Is it not to perpetuate sin and to promote folly to help people out of all the trouble they run into? It is certain that it does not promote righteousness, sobriety or strength of character to be allowed to commit all sorts of sin and never be called to account for it. On the contrary, it is the certain producer of hypocrisy to allow one to sin against

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God and then be restored to favor and fortune simply by saying he is sorry and asking for relief. That was the condition of the Israelites who cried to Him in their distress. They were sorry merely that they were in trouble. There was no consciousness of the enormity of sin, and no genuine turning away from sin and acceptance of the chastisement of God. That is not always repentance that says "I am sorry." It must be godly sorrow, sorrow for having grieved God and rebelled against Him. Repentance is not easy. It is a painful humiliating acknowledgment of sin against a holy and gracious God and a reversal of all the life forces that produce conduct and activity. God waits until this comes, waits until the shaft of conviction goes to the heart. He tarries, but He will come speedily when the moment is ripe, when the soul turns in truth to Him. When the grief of Israel had become such as to change their hearts to God, Gideon was sent to deliver them.

There is a sense in which the law is in order to the gospel; there is another in which the gospel is in order to the law. The law is our tutor to bring us unto Christ; makes us feel the need of Him, forces us by its requirements and its penalties to come to Him.

It is also true that the gospel is in order that men may be able to fulfill the law. Jesus warned against the misconception of His ministry that He had come to destroy the law or do away with it and assured the people that He came to fulfill it; that heaven and earth might pass away but one jot or tittle of the law could not fail. Paul assured the Roman Christians that faith did not make void the law but established it. The law was and is the outline description of the nature of God reproducing in the language of men the character of God. It cannot therefore be temporary.

It was not in the power of the law to restore man, to bring him back to God and righteousness. It declared the necessity for it but did not effect it. That is the purpose of the gospel. The whole plan of the gospel is to restore men to the image of God, that they may live godly lives and do His work. He has predestinated them to be conformed to the image of His Son. What the law could not do in that it was weak through the flesh, God sending His Son, condemned sin in the flesh that the requirements of the law might be fulfilled in us who walk not after the flesh but after the Spirit.

Not only is this the purpose of the gospel to enable men to fulfill the law, but obeying the commandments is the condition of the closest fellowship with Christ and the highest joy in Him. "If any man love me he will keep my word and my Father will love him and we will come unto him and make our abode with him. If we will make the experiment of keeping His commandments this will be proven in us. The testimony of Christ will be confirmed in us. There is too much of the despairing cry that says we can't do it. Just try it and see, leaning on Him for

Thursday, January 14, 1915.

strength. The results will justify the effort and demonstrate the truth of God. Begin to be obedient to Him in everything and keep on obeying Him. Take Him at His word and do what He says. It will please God and in turn it will make you glad by making His home in your heart.

There are two ways in which the gospel is different from all false religions. The first is that reconciliation with God is effected by substitution; that is that Christ died for our sins according to the Scripture.

The second is that Christ dwells in us according to promise. Both these truths are matters of revelation and in this sense are in the Bible, called mysteries. They are not mysteries in that they are vague or incomprehensible, but in that they were never thought of by man, nor devised or discovered by man. Paul speaks of Christ as the "mystery of God," that is of the revelation from God of the way of salvation which man by his unaided reason or efforts could never have attained to. "The mystery of the gospel," of which he speaks, is the making known to men the way of access to God, when man by wisdom knew not God.

No man, apart from the leading and illumination of the Holy Spirit, ever understood the plan of salvation. It is the simplest thing in the world; and yet men who have heard it repeatedly explained, and it may be could themselves quote the Scriptures containing it, do not really know it until they accept it. To take it in is the only way to understand it. It is as truly a revelation today as it was to Paul. Each one of us can say, "It was the good pleasure of God to reveal His Son in me."

The other truth that is as truly an essential of the gospel is what Paul calls "the riches of the glory of this mystery, which is Christ in you the hope of glory." This is the complement of the other truth. The first is Christ for you; the second is "Christ in you." The first saves a man from his past; the second makes his salvation secure for all time to come. The first delivers him from the consequences of his sin; the second frees him from the dominion of sin. The first is the effect primarily of Christ's death; the second is the result of His endless life. "If when we were sinners we were reconciled to God by the death of His Son, much more being reconciled shall we be saved by His life." So that when Paul says, "I make known unto you the gospel," he does not stop with saying "that Christ died for our sins according to the Scriptures" but adds, "And that he hath been raised on the third day according to the Scriptures."

Too much of our preaching has stopped short with the substitutionary death of Christ; and as a consequence too many of us have stopped there in our faith and experience. We need to realize by faith that Christ is in us. This is our "hope of glory." The hope of attaining the glorious and perfect likeness of God by His children is dependent on the indwelling Christ. Progress in attaining this likeness is proportioned to our faith in this truth, our realizing this un-

CHRIST IN YOU.

Thursday, January 14, 1915.

seen guest. For this reason Paul got down on his knees to pray for the people "that Christ might dwell in their hearts by faith." It was this that made Paul and his ministry what they were, for he said, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." It is the difference between living and working in our own strength and living and working in divine power. The coming into the inheritance of our right is by faith. In this way alone can we possess our possessions. It ought to be, must be with us as with the apostle. "The life that I now live in the flesh, I live in faith, the faith that is in the Son of God who loved me and gave Himself for me."

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

Training in the Baptist Spirit, by I. J. Van Ness, D. D. This is a small volume by one who has been in the training business for a good many years, and has been an observer and a student. He recognizes that there is a Baptist spirit as well as a Baptist interpretation of the Bible, the former probably a product of the latter. The author is possessed by this spirit and is a master interpreter. The book is intended to be used as a textbook for study classes and so has more of analysis and repetition than if intended to be read consecutively. It is a book really needed and we hope will be widely read. There are thirteen chapters, prominent among them being Loyalty to Christ, The Bible Our Authoritative Rule, A Spiritual Religion. One ought to be a better Baptist and a more useful Christian by reading it. Published by the Sunday School Board; 176 pages; cloth, 50 cents; paper, 35 cents.

The Review and Expositor for January is equal to the best of that quarterly in its history. It shows itself up to date and in sympathetic touch with matters of the immediate present as they relate to the kingdom of God. The first article is by Dr. John Clifford, "The European War as a Conflict of Ideas." It is a Christian philosopher's interpretation of the causes of the present trouble. But he not only has the acumen of the philosopher but the passion of the prophet. It is difficult to read it without agreeing with him. The second article is by President Mullins on "Nietzsche and His Doctrine." It gives one who has no time or business to read all that Nietzsche and his kind write a luminous view of the ideas that have mastered some minds in Germany. Though he does not call it by that name, it is a picture of twentieth century Baal worship.

Another article is by Prof. Luzzi, of Florence, Italy. "An Estimate of the Life and Work of Pius X." This is an inside view of things in the vatican as well as an outline portrait of Pius full of interest. Another live subject is by H. L. Winburn on "The Apostolic Ideal of Christian Union and

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Unity." It is a good exposition of Eph. 4:1-6.

A prophetic message is that also of B. F. Riley on "Humanity and Materialism," himself a friend of humanity and an enemy of materialism.

C. H. Nash has a new and suggestive interpretation of "The Holy Spirit Testifies with the Christian's Spirit that He is a Child of God." He says the witness is to others and not to the Christian himself.

Dr. Geo. B. Eager traces the anti-alcohol movement and the European war, vital and convincing.

Dr. E. B. Poland, of Crozer, treats the subject, "What Shall We Think of Creeds?" in his lucid and satisfying way. Dr. DeMent writes on "Principles and Methods of the Master Teacher." This is his specialty and he has few in his class.

There are nearly sixty pages of book reviews which form one of the most interesting departments to preachers. We know of no reviews that surpass this department. The quarterly is 60 cents a single copy, or \$2.00 a year.

MODERN SCHOLARSHIP AND IMMERSION.

By A. T. Robertson, D. D., LL. D.

The testimony of modern scholars on the subject of immersion as the baptism of the New Testament is as unanimous as one can ever expect to find on any question of scholarship.

All the modern lexicons give no other meaning for "baptizo" but dip or immerse. Here is the new work of Dr. Erwin Preuschen, of Hirschhorn a Neckar, Germany Vollstaendiges Griechisch-Deutsches Handwoerterbuch zu den Schriften des Neuen Testaments und der uebrigen unchristlichen Literatur (1908). Here only "taufen," to dip, "ins Wasser tauchen," to plunge into water.

The latest New Testament lexicon is that by Heinrich Ebeling, another German, who wrote in Rome (1913). Griechisch-deutsches Woerterbuch zum Neuen Testamente. Here also the meaning is given as "tauche ein, unter" din in, under. The newest German lexicographers stand where the lexicons of Liddell and Scott, Sophocles, Thayer and the rest do.

In the Hastings Dictionary of Christ and the gospels the article on baptism is by the late Marcus Dods, the great New Testament scholar of New College (Presbyterian), Edinburgh Scotland. This eminent Presbyterian scholar says in the article mentioned: "To use Pauline language, this old man is dead and buried in the water, and he rises from his cleansing grave a new man. The full significance of the rite would have been lost had immersion not been practiced."

I take down at random a bunch of the greatest modern commentators from my shelves and I do not quote from a single Baptist for obvious reasons.

Here is Plummer's new and noble commentary on Matthew (1909). He is talking about John the Baptist (p. 28): "It is his office to bind them to a new life, symbolized by immersion in water." No Baptist would

ask for a change of a word here. Dr. Alfred Plummer is a member of the Church of England and one of the greatest of modern scholars.

Look at Sanday and Headlam on Romans 6:1-14 (p. 153): "It expresses symbolically a series of acts corresponding to the redeeming acts of Christ. Immersion—death. Submersion—burial (the ratification of death). Emergence—resurrection."

Both Sanday and Headlam belong to the Church of England. Sanday has long been the leading New Testament scholar of that denomination.

Bishop Westcott, also of the Church of England, in his Commentary on the Gospel of John, Vol. 1, p. 143 says: "The sacrament of baptism presupposes the death and resurrection of Christ."

Turn to Bishop Lightfoot, the greatest New Testament scholar of the nineteenth century, also member of the Church of England. In his commentary on Colossians (p. 182) read: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. * * Thus baptism is an image of his participation both in the death and in the resurrection of Christ." Surely that is strong enough for any Baptist.

I pick up next Swete on Mark. Swete is the modern successor of Lightfoot and Westcott at Cambridge University. He comments on Mark 1:9, "with the added thought of immersion, which gives vividness to the scene."

Once more, not to become wearisome and monotonous, here is James Denney, of United Free Church College (Presbyterian) Glasgow. In his commentary on Romans 6:4 (p. 632), he says: "Therefore, we were buried with him (in the act of immersion) through that baptism into his death—burial being regarded as the natural sequence of death, and a kind of seal to its reality."

It would be easy to multiply such testimony from other great pedobaptist scholars all over the world. But enough is enough. The matter is now simply taken for granted by the best scholars everywhere. —The Baptist World.

CLINTON MEETING.

The annual meeting at Clinton begins on Sunday, January 17th, and will continue through the 31st. Dr. L. R. Scarborough, professor of evangelism in the Baptist seminary, Fort Worth, Texas, will do the preaching. A cordial welcome will be extended any who attend this meeting. We ask you especially to pray for a good meeting.

JOHN H. BARBER.

By the approval of the executive committee of the Convention Board, Dr. J. B. Lawrence has consented to the request of the Education Commission to act as superintendent and employ one or more men to do the work of soliciting \$100,000 equipment fund.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Let us pray.

If we trust in God and do our duty all will be well.

The harder the times the harder the work the stronger the faith and the more glorious the victory.

To save the situation and advance the kingdom of God in Mississippi we must have one hundred churches on the weekly basis of giving to all the objects fostered by the convention.

The Battle Cry.

Hear it! God's challenge is ringing out to the Baptists of Mississippi. Every saved soul in the ranks keeping step to the martial music of he King as He leads the armies of Zion on to victory. Fall in line! Right dress! Forward march!

The Present Task.

There is a present task. A real kingdom undertaking. It is bigger than getting a collection for State or home or foreign missions. What is it? It is getting the Baptist churches of Mississippi with all of their members on the Bible basis of financing the kingdom. Once accomplish this task and the supreme thing now standing in the way of kingdom advancement will have been done.

The Royal Army.

Who will join the royal army? A real army of one hundred companies. What a mighty host! Yes, a real army for kingdom conquest. We are just now beginning the enlistment of this army and shall continue the work until every place is taken in the ranks. We want one hundred churches in Mississippi to join the ranks of the "Bible Band of Kingdom Givers." Each church forms a company in this army of systematic givers. I Cor. 16:2 is our marching orders backgrounded by the great commission. Let the churches enlist as rapidly as possible. Our mission force will assist any church desiring it but write in time so that we can arrange engagements.

Four things are necessary:

- First, an every-member canvass.
- Second, the convention envelopes.
- Third, two treasuries.
- Fourth, money sent in monthly.

And to this there might be added a fifth, a clear presentation of each cause at the time when that cause is before the denomination for consideration and an opportunity given for any one to make a contribution if he so desires.

Several churches have already enlisted.

If yours has will you write us, brother pastor?

We want the name of every church in the

State that now practices the weekly, systematic system of kingdom finance.

A Campaign of Tithing.

Every church ought to have some standard by which it measures its gifts to Jehovah. It seems to me that the very best possible way to fix a standard would be to place it on a percentage basis. There are many arguments in favor of a percentage basis in giving. I shall not undertake to mention these more than to say that such a basis is equitable and when fixed by the individual it furnishes a standard so that the individual puts into the treasury of the Lord continuously whatever his income may be a proportionate part of that income. It also throws responsibility for the size of one's gift on the shoulders of the Lord, who ultimately is the one that prospers or withholds prosperity from every man. If every Baptist in the State of Mississippi gave a percentage of his income and gave it regularly there would be no trouble about financing the affairs of the kingdom in this State. It would also do another thing for us. It would take this question of giving out of the realm of feeling and put it on a basis of principle. A great many of our people claim to give as they purpose in their hearts this they say is the New Testament basis. But whether they are willing to admit it or not, instead of giving as they purpose in their hearts they give as they feel like they ought to give, and their feeling is determined largely by their knowledge of the cause to which they are giving and the amount of ready cash which they happen to at that time be able to control. This is to place the matter of giving on the accident of information and pocket change. God never intended that it should be so placed.

What we need is a definitely defined basis upon which to predicate our gifts. That basis both by reason and Scripture should be a percentage of our income. In the Old Testament the law of the tithe was enforced. The percentage was ten per cent. In the New Testament, while there is no definite statement of the law, and while Christians should be moved by love and not coerced by law, yet the law of the tithe is not repealed. But a percentage basis is insisted upon. Paul says, "On the first day of the week let each one of you lay by him in store as he may prosper." How much is he to lay by? What he feels like he ought to give? This would hardly seem to be an equitable solution of an important question like this. Some would be giving a larger percentage than others unless there was a definite basis upon which each one could measure his gifts.

We want to begin in this State a campaign for proportionate giving. We want at least one hundred churches during the year 1915 to make an effort to get its membership to go onto a percentage basis of giving.

ing. Special literature will be prepared for free distribution. The force of our State Convention Board consisting of the corresponding secretary the enlistment missionaries, and the Sunday School men, are at the command of the pastors for this work. Brethren, call upon us and let Mississippi Baptists get on a systematic basis of doing work in the kingdom of our God.

THE MERIDIAN CONVENTION.

I have been deeply solicitous that the Meridian convention take as high rank in attendance, practical work and spiritual power as the great meeting of last year. Five hundred and two men, from outside of Jackson and representing all sections of Mississippi, was an extraordinary achievement. The attendance and interest were unabated to the end; indeed, the convention closed with a full house and a tide of enthusiasm. Shall the Meridian convention score still higher? This should be the desire, prayer and effort of every loyal Mississippi Baptist.

This end can be realized only by the zealous effort and co-operation of every agency; pastors, missionaries of the State Board, executive and laymen's committees of associations, Sunday School and enlistment evangelists and all other agencies should make the State vocal with the announcement of this great gathering.

The attendance should be both large and representative: a thousand men present from Meridian would be worth while and a great blessing to that community; this, however, would fall far short of the real objective. Let there be wise systematic, and persistent effort to secure representatives from every association; the executive committee will no doubt lay such responsibility on one or more live men in each association. In the remote associations one or more capable brethren should be selected and then the men who remain at home should make up a purse to defray his expenses; these representatives contribute their time; the men who stay with their business can, with less sacrifice contribute the necessary funds. The benefits of this convention should be carried into every nook and corner of the State.

May the Baptist men of Mississippi be much in prayer for the next sixty days.

J. T. HENDERSON.

Chattanooga, Tenn.

STATEMENT FROM DR. G. H. CRUTCHER

In the early spring of this year we had a men's meeting at Alexandria, La., which has been of untold value to our denominational interests. The spirit of the meeting was magnificent. A consciousness of brotherhood was felt. The whole audience was men, conscious of the power of God resting upon them. The men saw the opportunities of their lives from a new and enlarged angle. Many of our men have been much more useful to the King since that date than they had ever been before. Many of the preachers got a new grip upon the privilege of being a minister of the gospel of Jesus

Christ. I feel that the Spirit had its power upon the meeting and upon the work that has been done for our Louisiana College in raising the \$107,000.00 for its equipment and for the liquidation of our obligations upon the State Board.

In our State convention at Monroe, the brethren worked together in fellowship of the Lord not bickering, not wire-working, no marks of division, but a glorious unity and fellowship prevailing and permeating the whole body throughout its session. In our men's meeting at Alexandria, the Spirit had great power among our business men, and, already, in this State, we have several men's missionary study classes with others sure to follow.

Sincerely yours.

G. H. CRUTCHER, Cor. Sec'y.
Shreveport, La.

FACING THE FUTURE.

D. W. McLeod.

In Phil. 3:13-14 we have a most excellent motto for the new year: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The Christian's calling is a high calling; he is called by the God of heaven. His calling is in Christ Jesus—there is no other way of salvation. God calls us unto His eternal glory (1 Pet. 5:10). He calls us that we may be conformed to the image of His Son (Rom. 8:29).

Every Christian in the world was chosen in Christ, and was called and saved, that he may attain unto the perfection of character, and the high and noble achievements, which God had planned for him before the world was made.

Let us consider Paul's estimate of his present state: "I count not myself to have apprehended."

1. He had not yet attained unto perfection of character. He had not yet reached the mark—the high standard set before him by Christ Jesus. Though he had experienced remarkable growth in grace, and in the Christian life and knowledge, still the Christ-character, as viewed by Paul, was far away from and above, anything to which he had ever attained.

2. He had not yet reached the highest height possible in Christian service. As he looked into the future from his present vantage ground, he saw, with an eye of faith, the possibility of still higher and nobler achievements in the service of Christ.

3. Neither had he yet reached perfection in Christian joy. His soul was daily overflowing with rejoicing in Christ Jesus, and in anticipation of the glory and reward which awaited him in the life to come; but his joy could never be complete so long as he continued in the imperfect state in this life.

Let us next consider Paul's attitude to-

ward the past: "Forgetting those things which are behind."

1. Forgetting the sins and failures of the past. Paul did not for a moment forget the fact that he was a sinner; nor did he cease to repent on account of his sins. But he was a sinner saved by the free grace of God, through the redemption that is in Christ Jesus; and so he put all the follies and mistakes of his past life behind him in his anxiety for the glory of his Lord and Savior.

2. Forgetting the difficulties, the trials, the hardships, and the perils of the past, no servant of Christ ever had a more difficult and perilous journey through life, nor one attended by more trials and suffering, than the apostle Paul. Yet he did not give up the contest, nor did he become embittered against mankind because of their cruelties to him. He forgot all the wrongs men had inflicted upon him, in his zeal for the glory of Christ and the salvation of the lost.

3. Forgetting the victories of the past. He did not spend too much time celebrating the victories of the past. He won many victories. Every Christian life has its victories, as well as its defeats. But Paul permitted his thoughts to linger upon his triumphs only as they served to inspire him to press on to greater triumphs in the future.

And, now, let us turn our thoughts to Paul's aspiration for the future, "Reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

He was pressing on toward the goal—perfection. He could not be satisfied so long as he failed to measure up to the perfect standard. So he pressed on stretching forward to the achievements that lay between his present state and the goal.

What was the prize for which he was striving? It was Christ. He was pressing on toward the goal that he might win Christ. All those things which he had once counted gain—all the advantages upon which he had formerly set his heart—he had given up that he might win Christ.

In what sense was he striving to win Christ? Not in the capacity of Savior, for he had already received Christ in this capacity, as a free gift of divine grace, and was proclaiming Him as such to others. Neither was he striving to win Christ as Lord. Long ago he had put his life into the hands of his Lord. He was already the "bond slave" of Christ. From his first introduction to Christ on the road to Damascus, he had had no will of his own, but to do the will of Christ.

But Paul was striving to win Christ in His glorified state. His spiritual nature could not be satisfied so long as he fell short of attaining unto the fullness of Christ—to His perfect likeness. He had gotten a vision of Christ in His glorified state, at his conversion, and during the remainder of his earthly life, his supreme passion was that the perfect likeness of the risen and glorified Christ should be reproduced in his own life. May this consuming passion be ours during the year just begun.

Gallman, Miss.

THE BRAKEMAN GOES TO CHURCH.

(Continued from page 3)

Popular Road.

"Popular road," said the brakeman; "an old road, too—one of the very oldest in this country. Good roadbed and comfortable cars. Well managed road, too; directors don't interfere with division superintendents and train orders. Road's mighty popular, but it's pretty independent too. Yes; didn't one of the division superintendents down East discontinue one of the oldest stations on this line two or three years ago? But it's a mighty pleasant road to travel on. Always has such a pleasant class of passengers."

"Did you try the Methodist?" I said.

"Now you're shouting!" he said, with some enthusiasm. "Nice road, eh? Fast time and plenty of passengers. Engines carry a power of steam, and don't you forget it; steam gauge shows a hundred and enough all the time. Lively road; when the conductor shouts 'All aboard,' you can hear him at the next station. Every train light shines like a headlight. Stopover checks are given on all through tickets; passengers can drop off the train as often as he likes, do the station two or three days, and hop on the next revival train that comes thundering along. Good, whole-souled, companionable conductors; ain't a road in the country where the passenger feels more at home. No passes; every passenger pays full traffic rates for his ticket. Wesleyanhouse air brakes on all trains too; pretty safe road, but I didn't ride over it yesterday."

"Perhaps you tried the Baptist?" I guessed once more.

"Ah, ha!" said the brakeman; "she's a daisy, isn't she? River road, beautiful curves, sweep around anything to keep close to the river, but it's all steel rail and rock ballast single track all the way, and not a side track from the roundhouse to the terminus. Takes a heap of water to run it through; double tanks at every station, and there isn't an engine in the shops that can pull a pound or run a mile with less than two gauges. But it runs through a lovely country, those river roads always do; river on one side and hills on the other, and it's a steady climb up the grade all the way till the run ends where the fountain head of the river begins. Yes sir; I'll take the river road every time for a lovely trip, sure connections and a good time, and no prairie dust blowing in at the windows. And yesterday, when the conductor came around for the tickets with a little basket punch I didn't ask him to pass me, but I paid my fare like a little man—25 cents for an hour's run and a little concert by the passengers thrown in. I tell you, pilgrim, you take the river road when you want—"

But just here the long whistle from the engine announced a station, and the brakeman hurried to the door, shouting:

"Zionsville! The train makes no stops between here and Indianapolis!" — The Standard.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
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MISS MARY RATLIFF, College Correspondent. Raymond
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

REPORT OF LOCAL BOARD OF W. M. U. TRAINING SCHOOL FROM JUNE TO DECEMBER.

Before leaving for her vacation, the principal and secretary sent to every State in the S. B. C. from 1,000 to 1,500 copies of each of the two leaflets printed in regard to the enlargement fund, besides mailing hundreds of catalogs to trustees, secretaries and individuals.

On June 8 Mrs. McLure went to Pelham, Ala., to inaugurate the woman's department of the June school, or to express it more correctly, to begin training school extension work. Forty-two women were registered and for two weeks were taught by Mrs. McLure, who gave eight talks on personal work and five on training school and settlement work.

At the Baptist encampment at Virginia Beach she made two addresses. She also made talks on the training school in the following places: one in Birmingham, Ala., two in Chester, S. C.; one in Chantanooga, N. Y.; one in Atlanta, Ga.; one in Jacksonville, Fla., and one in Calhoun county, Ala. Association, making a total of 22.

She wrote during the summer 480 letters for the school and tried at all times and in all places to keep the school before the people.

Miss Chiles was left in charge of the settlement work during the summer and Miss Johnson took up Miss Leachman's work as she was doing work for the State Board. They carried on the work most creditably and had it in fine condition for the winter activities.

Especially should their work in the Daily Vacation Bible School be commended, for it was splendidly conducted for six weeks and yet the expense of materials, etc., was only six dollars.

The following is a report of work done by Misses Chiles and Johnson for the months of June, July, August and September:

Visits to hospital.....	73
Visits to flower mission.....	1
Visits to almshouse with 8 women and 4 girls.....	3
Visits to Juvenile Court.....	2
Visits to Industrial School.....	4

Visits to poor families.....	546
Prayer services in homes.....	10
Prayer services in missions.....	18
Garments given away.....	646
Funerals attended.....	3
Doctors called.....	7
Office calls.....	60
Appeals for help.....	64
Baths.....	107
Families at Fresh Air Home.....	7
Bibles given away.....	18
Literature distributed.....	250
Library books transferred.....	657
Average attendance at Vacation Bible School.....	64
Average attendance at Sunday School.....	65
Average attendance at Mothers Club.....	18

Playground open daily from 2 to 5 p. m. Clubs on Tuesday, Thursday and Saturday afternoons. Vacation Bible School open for two and one-half hours five mornings in the week for six weeks.

During the month of October, rather unusual opportunities came to the students in the way of extra lectures and addresses at the school by the following speakers: Dr. W. D. Powell, State Secretary; Mrs. Hinkle, Secretary W. M. U. of Kentucky; Dr. Adrean Taylor, of Hankow, China; Dr. Greene, of Ogbomoshia, Africa; Dr. and Mrs. Hearn of Pingtu, China, and Mrs. Allen and Miss Hill, of the Louisville Kindergarten.

The students attended the Missionary Exhibit at Fourth and Oak streets church and were diligent in their study of it. They are planning to reproduce some of its important features in their home churches.

Mr. Arthur Flake during the B.Y.P.U. Institute held in our city kindly gave two stirring addresses on his work to our students.

The Settlement opening, which occurred October 16, was a great success, over 200 people being present. The clubs and classes are very full and the Sunday School has grown so large that it has become necessary to rent the use of an upper room for two hours on Sunday.

The two events that set November apart in the eyes of the Training School are the first quarter examinations and Thanksgiving. We trust that the first mentioned were as successful as the last, though the results of nearly all the examinations are as yet unknown.

Thanksgiving Day was a day of great happiness and good cheer, the house being decorated with wheat, autumn leaves and pumpkin flowers.

The dinner served by Miss Mitchell was abundant and delicious and was arranged for and served with such ease and cheerfulness as made all happy. The day closed with the annual party given by Mrs. McLure, this being a time of relaxation, non-sense and games.

Miss English, of Virginia, has been in bed with very slight fever for over four weeks and, while not seriously sick yet has required constant care day and night. This has been given faithfully and unstintedly by our valuable nurse, Miss Coombe. With the permission of the chairman of the board,

a colored girl has been hired to go up the steps and otherwise assist Miss Coombe for the present.

During November we had the following distinguished visitors: Dr. Frost, of Nashville; Dr. and Mrs. Weston Bruner; Mr. and Mrs. Lamb, of the Home Board Evangelistic force and Dr. Behan, of Chicago Training School, who came to look into our methods of work, especially the settlement work.

During the recent evangelistic campaign our students were greatly blessed in their personal work and many souls under their care were brought to. Thinking this would be of interest to Miss Heck, Mrs. McLure wrote her that 52 conversions had resulted from their efforts in the city. Twenty-one of these have united with East Baptist church.

Up to date we have matriculated 56 boarders and 23 day students, making a total of 80. However, three of these have been compelled to return home.

Report of personal work done by students during October and November:

	Oct.	Nov.
Visits made.....	630	728
Sunday School classes taught.....	136	234
Av. attendance Settlement S. S.....	89	122
Visitors.....	16	
Average attendance of—		
Friendly Circle.....	34	39
Cheer All Club.....	20	20
Camp Fire.....	19	21
Bluebirds.....	17	38
Good Will Boys.....	6	11
Story Hour.....	21	28
Library transfers.....	199	164
Music lessons given.....	21	
Visits on the settlement field.....		172
Conversions.....		52

YAZOO CITY W. M. U.

The first Monday in this year was the day for the election of officers of the Woman's Missionary Society of the Yazoo City Baptist church. The following officers were elected: Mrs. W. D. McCalip, president; Mrs. J. W. Coleman, first vice-president; Mrs. E. V. Shepherd, second vice-president; Mrs. F. D. Hollowell, secretary; Miss Maud Darrington, assistant secretary; Mrs. J. H. Pierce, treasurer.

The week of prayer was observed with an interesting program, led by different members of the society. The closing meeting on Friday was in charge of the Y. W. A. Miss Ruby Bridges, president, and was one of the most interesting services of the series.

We have heard from so many societies in regard to our Christmas offering, and the week of prayer. The week will be very generally observed, judging by the interest displayed. Sisters if it is impossible for you to meet each day during the week, be sure and meet at least one day. Take up such parts of the program as you think advisable. And do not fail to make the offering.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process. Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

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SANTA CLAUS VISITS MINISTERIAL HALL.

Sometime ago we sent out several letters to all the W. M. U.'s that we had the addresses of, that we would be pleased as the managers of the hall to have same supplied with nice linen. Thus far we have received \$11.55, which has been invested in napkins. We have a good supply of napkins, and would be pleased to have enough cloth for the tables. We have four tables, made to accommodate twelve, hence if some good brother or sister, or W. M. U., desires to make this donation, you will know how to buy. The Sunday School at Oak Grove, Coldwater Association sent \$1.95; Terry W. M. U., \$2.50; Yazoo W. M. U., \$3.00; Y. W. A., of Raymond, thirty-six nice napkins and Miss Carline Monteith, of Courtland W. M. U., \$5.00.

May the blessing of God rest abundantly upon these good ladies for these splendid gifts.

Yours in Him,
MR. and MRS. J. S. DEATON.
Clinton, Miss.

ONE LITTLE 50 CENT BOX

Of Tetterine will often cure cases of Eczema, Tetter, etc., of ten and fifteen years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chills, etc. It is the absolute master of skin diseases, as thousands will testify. See at druggists or by mail from Shuptrine Co., Savannah, Ga.

THE BAPTIST CHURCH AT GOODMAN.

This church has been organized about forty-two years and has had only three pastors.

Dr. A. V. Rowe organized and served them about nine years. After he resigned, Dr. T. J. Bailey succeeded him and was their undershepherd for thirteen years. These noble men of God wrought faithfully and successfully all during these years with this loyal band of Christian workers. And that endearing relationship, which exist between pastor and people is made manifest by a hearty welcome of their occasional visits.

The writer is Dr. Bailey's successor

and if he had been a newly born infant the day he arrived here, he would be old enough to vote the twentieth day of next December.

Some people tell me I have been here long enough, and that there is danger of staying too long. But I would like for them to tell me how I can leave and deal honestly for if I say anything about it, they say "we gave you an indefinite call and we are satisfied if you are." Of course, I am satisfied, for they send me to the conventions, give me a good salary and tell me the work is progressing nicely. Besides this, they sell me goods at first cost, give me advantage of waterworks free and the doctors charge me nothing for their services. Each Christmas old Santa Claus remembers us. Last Friday, the 25th of December, early in the morning, I went to the front door and found a large box loaded with good things for the pantry; so in spite of the European war and the American boll weevil, we are supplied with good things to eat for three months—all a gift from the church. Also five dollars in cash from the W. M. U. These things are not only appreciated for their intrinsic value; but the spiritual significance which they bear. Words fail to express our gratitude. We can receive them only in the name of our dear Master with a feeling of our own unworthiness.

May the blessing of God rest upon the people.

Sincerely,
MR. and MRS. J. T. ELLIS.

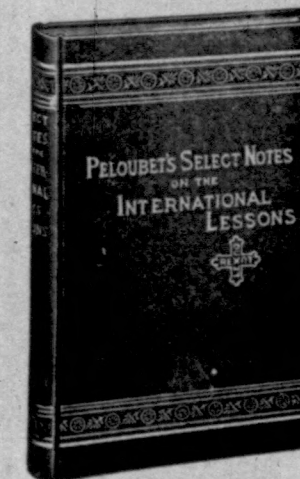
A MISSISSIPPI A-1 B. Y. P. U.
It is a very great pleasure to announce that the B. Y. P. U. of the First Baptist church, Hattiesburg, has attained the A-1 standard of excellence. Having voted during the third quarter of last year to work with that object in view, we were down at hard work by the fourth quarter. At the end of the year the coveted goal was won.

The work was very hard, calling forth much perseverance and patience. But the results—they are incalculable. It is really remarkable how rapidly a body of young people can develop when interested in achieving a good goal.

The standard of excellence as held up for all B. Y. P. U.'s to strive for is undoubtedly a stimulus that calls forth the very best there is in a union, which is all the more reason why it should be more generally adopted as a goal. Every member of this union is personally proud of our achievement, and would not think of relaxing in the efforts now being spent to improve and do a broader work, for since it is our privilege to belong to the A-1 class, we do not want to miss the opportunities that are still further beyond. Nothing would be more gratifying to our entire membership than to be able in the future to tell you of greater works for the kingdom.

If these words shall serve the purpose of inciting other unions to the endeavor which has so visibly strengthened ours, we will be still more grateful that we have succeeded in the work we started out to accomplish.

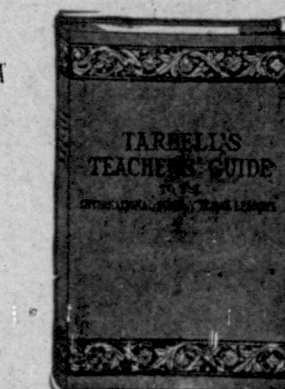
E. G. HIGHTOWER,
President.

SUNDAY SCHOOL HELPS FOR 1915**Peloubet's Notes**

Many hundreds of books are carefully examined during the preparation of each volume and many hundreds of the best periodicals. All of this abundant material is combined with the skill born of long training and experience, and placed before the teacher and student in the form that has been found most convenient and serviceable.

These are the qualities that have commended "Peloubet's Notes" to a worldwide circle in the past, and that will continue to commend it in the years to come.

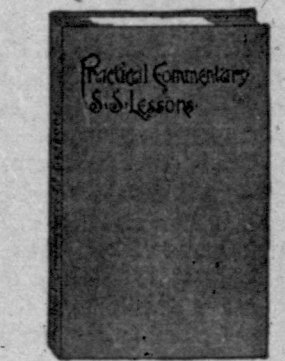
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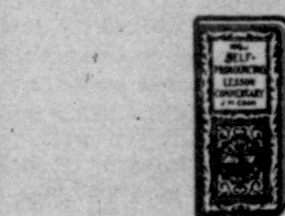
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LESS MEAT IF BACK AND KIDNEYS HURT

Take a glass of Salts to flush Kidney
If Bladder bothers you—Drink
lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder and urinary irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and urinary organs clean, thus avoiding serious kidney disease.

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with Cabinet, Mantels, Hardwood Flooring and a nice Dining Table. You can get an oak Dining Table or Cabinet Mantel for \$11.95. Write for descriptive circular and prices. Tennessee Mantel & Hardwood Flooring Co., P. O. Box 151, Newbern Tenn.

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The problem of getting a start in business, so that success will be certain, confronts every ambitious young man and young woman in the South.

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is the South's leading and most influential training school. Write to Eugene Anderson, President, for information.

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Treat you successfully at my new sanatorium, without the use of the knife, without chloroform or ether, with comparatively little pain. Treatment cannot injure health or endanger life of the patient. Years of experience. Never failed when patient was fully treated in due time.

Your most thorough investigation of my methods and results is invited. Will gladly furnish names of highly esteemed medical and business men who know and endorse this institution. Testimonials and photographs of our patients who gratefully acknowledge cure of obstinate cases. Graduate physician. New York hospital experience in connection. Correspondence solicited. **TUCKER'S SANATORIUM**, Dr. J. D. Tucker, Specialist, in charge, Dr. J. N. Tucker, deceased, son. 402 Hales Building, Meridian, Miss.

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

The Lastness of Things.

"That reminds me," said Barrett, "that school days are almost here." "A fact I know your teacher regrets," said James, "because you are not an ideal pupil in every respect." "But I will be this year," said Barrett, "for I will take you as my model."

"All right, Barrett Carmack," said Aunt Rose, "it is your turn to tell your favorite."

"My favorite character is Benjamin Franklin. He founded the first public library in Philadelphia, was a member of the Continental Congress, a helper in drawing up the Constitution of the United States, the discoverer of electricity and a promoter of the public good generally. A great many remember him by his 'Poor Richard's Almanack.'"

"Lena Booker." She read:

"My First Silk Dress."

"When quite a small girl, my highest ambition was to possess a pretty, pink dress, trimmed in yards, and yards of lace. Then my mother said I was too small, and when I grew older there were so many brothers and sisters to clothe that she said we were not able to buy the dress. By making candy, doing fancy work, I soon had the required amount to purchase the long-coveted dress. I remember distinctly that the yoke was of lace and the sleeves were tight. Of course the first place I wore it was to church. The entire morning was spent in rigging up to show myself off. I waited until the congregation had assembled, then I walked down the aisle, feeling very important, and thinking about how many were envying me. As I spent most of the time looking to see if any were noticing me, I don't remember all the outline of the sermon. Suddenly it began to rain, and not having an umbrella, out I went, dress and all. The next occasion for wearing my dress was to a party. While dressing for the party, I discovered that the sleeves were a little tighter and so had to be cut off just above the elbows. Stranger to say the skirt was shorter, but letting out tucks remedied this sad condition. My beautiful, pink, silk dress, that I had dreamed of and worked for, lasted only a few more wearings, and then was used for quilt scraps, soft pillows and pin cushions. Thus ended the story of vanity and pride."

"That makes me think of my first night," said Ewart Baskette, "for a friend told mamma that she could not tell whether I was coming to her or going from her." Mrs. Baskette shot a mild glance of reproach at her son, but it was all unheeded as the boys were exchanging confidences of their memory of their first trousers.

Andrew Shealey spoke as follows: "My character is Robert E. Lee.

He was a brave soldier, a great general, a loyal friend, and a modest Christian gentleman. After the war was over he became president of Washington College in Virginia, and spent his life in teaching the boys." "Vollie Dobbs."

"My First Pet."

"A few years back, while residing on a large farm, my uncle gave me my choice of three pet animals—a dog, a Maltese cat, and a donkey. Having had no experience whatever with a donkey, I thought I would try him for a change. He was a beautiful white donkey with nothing large about him save his ears. My first day's experiences with him were too numerous to mention, having had falls of all kinds, but always with the desire to get the better of him if possible. So one beautiful morning I thought I would take a ride on him through the woods. We had gone about half a mile when he decided it was time to rest, and as I was a great deal larger than the donkey, he thought the burden was greater than he could bear. Not being very well acquainted with his disposition, I thought I would conquer him by whipping him. Seeing that this method did not work, I decided that I would rest a few minutes and just at that time he decided he would work, so he gave one kick and over his head I went. I was so frightened that I didn't know whether I was myself or somebody else, but soon order was restored and I discovered my pet a short distance away lazily eating grass. As the days passed I grew very fond of him, but I never conquered him."

"Now that is the kind of a pet I believe in," said Barrett.

"Two of a kind," said Andrew, "when you get on one."

"And then if you got on, we could be called the happy family," said Barrett.

"James Woodyard," selecting his character thus:

"I stand for Theodore Roosevelt. He is known as the president with the 'Big Stick' because he was willing to do things. He is the one man who can do so many things and do them all well. His remarkable hunting expedition through Africa gives him the title of the Mighty Nimrod. He is honored as the first citizen of the world."

"Nannie Towers."

"My First Sweetheart."

"I had seen him often before meeting him, and had singled him out because he looked different from the other boys. Red hair was the sign of energy and big feet indicated genius, so that I took a sudden liking for fiery hair and big feet. It was the possibility of seeing him and having him see me, that made me roll up my straight hair in curl papers and sleep with my broad flat nose in a clothes pin, so that my looks might be improved. At last we were introduced, and I had the joy of having him all to myself for

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The old **Wintersmith's** general
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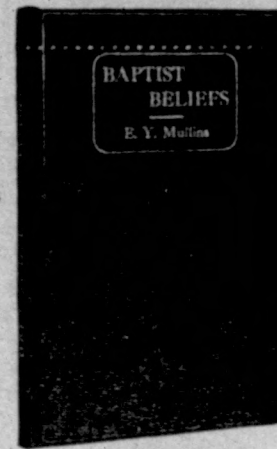
Baptist

Beliefs

By

President

E. Y. Mullins



In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' 'The Axioms of Religion,' and his 'Why is Christianity True?' will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members. Bound in chaste blue cloth with white stamping, postpaid\$0.50

The Baptist Record.

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Special offer to introduce our Old Hosiery Cashmere and Jeans with guaranteed All Wool Fining. For \$1.40 we will send, prepaid, one pair of pants in either of these fabrics. Correct cut. Best working pants made. A superior garment of most appearance. Regular retail price \$2.00. Young Men's Pants of same material \$1.25. Full knicker-bocker Pants \$1.00.

\$100 Reward if cotton is found in the lining of these pants. When or where sent. Will guarantee and refund. Sample of cloth free on request.

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Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

"TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

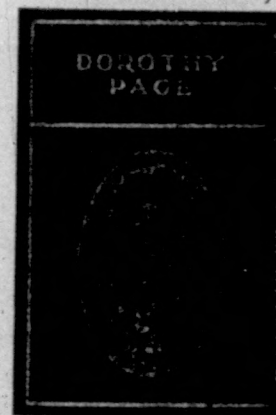
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If you want to make someone present that will do good and will be appreciated, -too, -give "DOROTHY PAGE."

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Money For Missions By Our Guarantee. Send One Church School. Write to Christian Finance Association, 80 Maiden Lane, New York.

five minutes. He told me all about the man who brayed like a donkey and the one who could eat fifteen waffles for breakfast. I imagined that all of the girls were envying me, and I found out afterwards that didn't any of them like him. That was years ago, but I still remember the red-headed boy—my first sweetheart."

HOME-COMING SUNDAY.

The first Sunday of the New Year was a great success with us at Ackerman. We made a special effort to have our members present. They responded splendidly. We had very encouraging letters from two of the former pastors, Brethren A. H. Mahaffey and J. R. Nutt. We had considerable indebtedness. Our brethren went after that in a hearty fashion; in a very short while we will wipe out all old sores. We also decided to undertake some much needed repairs on our house of worship.

We elected a new deacon, W. B. Sanford, who will be a great addition to our financial force. Sunday was the beginning of the present pastor's third year. We start the New Year greatly encouraged. We are going to strive for the best year of our church.

M. J. DERRICK.

Ackerman, Miss.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chills Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

BLUE MOUNTAIN EVANGELISTS.

Three of the Blue Mountain evangelists that live here and one that lives elsewhere, but makes this official headquarters, have been in for Christmas holidays. It was my delightful privilege to hear three of them preach splendid sermons on the last Sunday of the old year. One of the best sermons I have heard in Mississippi, yet though, was preached by Dr. Whittle, the pastor. I am thankful to God that the visiting of Blue Mountain to spend Christmas with my daughter who is attending Blue Mountain College, has given me opportunity to hear some most excellent preaching. It was my privilege to preach for Pastor Whittle last night. How inspiring to preach to college boys and girls in a real college town.

FESTUS B. TAYLOR.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

A \$3.00 Red Letter Teacher's Bible for \$2

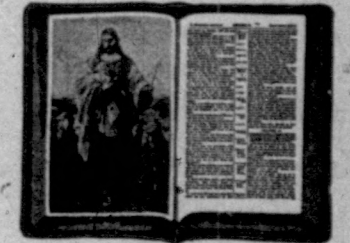
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With each copy of this Bible goes an absolute guarantee that the back will not break and that the leaves will not come out. This is the Bagster patent tubular binding shown in the illustration. If the book breaks or a leaf comes out you get another Bible.

THE PATENT "OPEN FLAT" BINDING is used on this Bible



"The Perfect Bible"

NOTE ROUNDED BACK—it cannot break or crease. NOTE THE OPEN TOP—No strain on the leaves.

This Shows the Long Primer Type Used

Judah's posterity.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,
54 Duke Māg'di-ei, duke I'ram.
These are the dukes of E'dom.

CHAPTER 2.

THESE are the sons of 'Is'ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-li, Gād, and Ash'er.

1 CHRONICLES, 2.

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Patent Thumb Index, 40c extra.

NEWS IN THE CIRCLE MARTIN BALL

Pastor T. B. Rouse, having served the church at Wilmar, Ark., for several years, resigns and accepts a call to Arlington, Ky. He is coming back home.

Dr. A. J. Barton, recently educational secretary of Texas, will deliver two addresses at the convention of the North Carolina Anti-Saloon League, to be held in Raleigh, January 13-14.

Dr. W. D. Nowlin, formerly editor of the Florida Baptist Witness, has returned to his native State and is now pastor of the Diaderick avenue church, Knoxville, Tenn. He is one of our strongest preachers.

Pastor J. Herndon Wright, who has served the Seventh street church, Nashville, Tenn., has resigned and accepted a call to the First church, Adairville, Ky. He has accomplished much as pastor in Nashville.

The First church, Hopkinsville, Ky., at a recent business meeting voted to increase the pastor's salary \$500, and they purchased a pastor's home, paying \$8,000 for it. Dr. C. M. Thompson is the happy pastor.

The Parkland church, Logansville, Ky., has just enjoyed a splendid revival, conducted by Evangelist Ray Palmer. Fifty-nine were added to church—thirty-eight by baptism. A. L. Crawley is the happy pastor.

The First church, Knoxville, Tenn., has called Dr. Len G. Broughton, of London. The salary offered is \$5,000. The churches seem determined to have him come home. The call was cabled to Dr. Broughton at once.

Pastor Russell resigned the church at Itta Bena last Sunday, and has accepted the pastorate of the First church, Barberville, Ky. We are sorry to lose any of our good Delta pastors. More are needed. But we must yield.

Our brother, Hon. W. M. Whittington, of Greenwood, is one of the speakers at Founders' Day in the Louisville Seminary. His subject is "The Seminary from the Layman's Standpoint." No better selection could have been made.

There is no better lever to prize with in our educational and benevolent work than The Baptist Record. Everybody get under it and give one honest effort. Everybody who is in arrears come up and let The Record feel your weight!

Prof. L. P. Leavell, of Oxford, who is one of the teachers in the Bible Institute now being conducted at the Bellevue Baptist church, Memphis, spoke to the Central Y. M. C. A. on the subject, "The Importance of Bible Study." The Memphis papers have dubbed him "Dr."

Dr. H. H. Hulten, First church, Oklahoma City, has just held a great meeting at Sedalia, Mo. R. L. Davidson, pastor. There were 114 additions—seventy-six by baptism. The pastor says that Dr. Hulten is one of the finest preachers of our denomination.

The Southern Baptist Education Association meets in Nashville, Tenn., January 29-31. Some of the most noted educators of the denomination are booked to speak. The subjects to be discussed are practical. This indicates that the gathering will be of unusual interest.

The day Dr. F. C. McConnell delivered his farewell address to the First church, Waco, Texas, a unanimous call was extended to Pastor J. M. Dawson, of Temple, Texas. He was well known to the church and is a worthy successor to Dr. McConnell, who goes to Atlanta, Ga.

It is stated that Dr. Len G. Broughton is in bad health. We would suggest that he return to his native air, and accept the charge of someone of the Baptist churches that wait him as pastor. Maybe the Lord is indicating a course to him. London air does not suit all preachers.

Secretary Lawrence says, "Hard times are hard." Yes, but we heard that all our lives. Suppose all the pastors in our great State get under the yoke with our noble secretary and help him carry the load. He cannot go forward without our aid. Here is my hand to do my level best.

President Wilson is reported as saying: "There are a good many problems before the American people today, and before me as president, but I expect to find the solution of those problems just in the pronouncement that I am faithful in the study of the Word of God." That sounds right.

Prof. L. P. Leavell, of Oxford, has been engaged to teach Sunday School pedagogy in the Southern Baptist Theological Seminary for the second quarter. Dr. R. W. Spillman, of North Carolina, the third, and Dr. P. E. Burrows, of Nashville, Tenn., the fourth quarter. These are great men.

We make our lowest bow to the editor and business manager of The Record for some kind words and a good deed recently shown this scribe. They are continually helping some one. The paper is a blessing to any home. Dr. Linsey's editorials are magnificent. It will keep you posted on the latest books and where they can be obtained. Get the people to subscribe.

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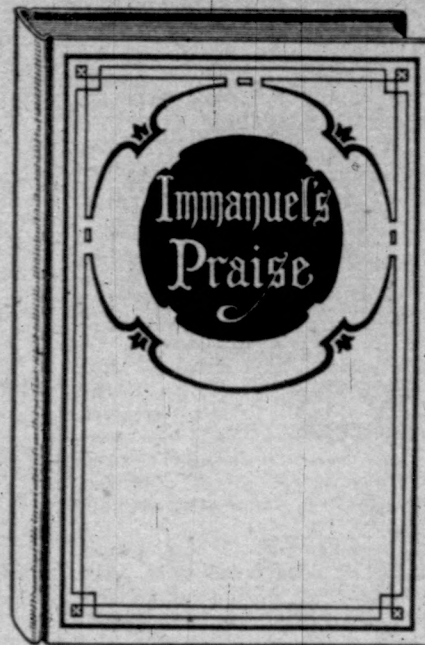
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TWO ORDINATION SERVICES.

On December 27th I helped Pastor Calahan, of Clinton, to ordain Brother R. L. Jones, of the Meadville church, as a deacon in the said church. The church there means to erect a pastor's home at once and have their pastor live among them and be a pastor as well as a preacher. They expect to have half time after this year, the Lord willing. A very fine agricultural high school is here with an enrollment of something like 160 young men and women, from several counties. A great opportunity for our Christ.

The other ordination service was Sunday, January 3rd, at the New Prospect church, Lincoln county where Brethren Roger H. Lambright and Charles Wroten were ordained to the full work of the Gospel ministry. The pastor was assisted by Elders J. E. Lowe and W. H. Morgan. Brother Lambright is at present teaching, preparatory to pursuing his studies further in college; he also has church work near him. Brother Wroten is a student in Clarke College at Newton, in his second year and is working in that section. These are two of Mississippi's finest products and are worthy of the best. The pastor along with the New Prospect church, commends them most heartily to the brotherhood wherever their lot may be cast. God richly bless their labors in His name. Let us make this the greatest year yet for the Lord and His Christ. Here's mine for the best.

Yours fraternally,
J. R. KYZAR.

Brookhaven, Miss.

P. S.—I kept a diary last year and I find at the close of the year that my work summed up as follows: Preached 130 sermons; attended 19 funerals; baptized 56; baptized by others, where I assisted in meetings, 62; helped to ordain four deacons; organized one W. M. U.; married three couples; traveled 4,825 miles.

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AN IMPORTANT QUESTION RAISED.

By Jeff D. Ray.

May I again, in a fraternal way, raise with our Mississippi brethren a question concerning our ministerial education fund in the Southwestern Baptist Theological Seminary at Fort Worth?

With no canvass and no special effort in that direction, we have enrolled students from every State in the South except Virginia. Counting three or four young men who had moved to Texas before entering the seminary, we have eighteen from Mississippi. In point of numbers this puts your good State in the lead of all the states, except Texas.

In order to make it possible for these men to remain in school we find it necessary to render financial help to nearly half of them. This help will aggregate for the session about \$600.

Dr. Gambrell, our representative in your convention, was called away on account of Dr. Carroll's death before this matter came up in the convention. I am informed that on account of the rush of other things it was unintentionally overlooked by the convention and that no provision has been made for taking care of this item.

I am also assured that it is still the intention of the brethren there to provide in some way a fund sufficient to cover our expenditures on Mississippi men.

We make no demand and whatever the issue we shall make no complaint. But brethren can easily see that we will have a desperately hard time raising this fund if we do not have the co-operation of the states from which our students come.

I would not, if I could, by this statement decrease, by a farthing, the amount to be given to other institutions for this kind of work. I am wondering however if some good friend over there will not work out a plan by which even for this present session your young preachers here shall share your benefactions along with those in other institutions.

We are very proud of our Mississippi group here and are proposing to see them through though it should cost half our kingdom. At the same time a little practical help from their native State would be appreciated by us and encouraging to them.

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SUNDAY SCHOOL LESSON

BY A. J. AVEN

TO BE STUDIED WITH OPEN BIBLE

For January 24, 1915.
GIDEON AND THE THREE HUNDRED.

The plain of Edraon on which Gideon fought this famous battle is one of the most noted of all the world. It separates the mountain ranges of Galilee from those of Samaria. It is so situated that armies from all directions must pass through it, so it became the field on which were fought many decisive battles for the possession of Palestine and Syria. It was the scene of triumph of Barak over Sisera as well as the final defeat of Saul by the Philistines. The greatest contest between Elijah and the prophets of Baal took place on the western border. It was through this plain that Jehu came riding to Jezreel. The armies of Syria and Egypt used often to meet there, and in modern times, Napoleon fought one of his most brilliant dashes, when with about 10,000 men he completely routed the Turkish army of about 30,000.

"There are some attractive figures who walk through life with the freedom and grace born of high courage. They keep to the end the fresh zest of living, meeting experience with a gay and even joyous air. They seem to be filled with love of life, and yet are without fear of death. The very precarious tenure by which life is held only seems to be a spur to put them on their mettle." Such seems to have been the general character of Gideon. He knew no such words as fear or shirk.

The Preparation.

Gideon and the Multitude.—From a human standpoint one would consider it a good thing for "all the people that were with him" to assemble for the purpose of aiding in the great battle that was pending, but "man proposes and God disposes," and so God on this occasion gave an order that must have seemed peculiar to the people. Historical data seem to bear out the wisdom of God in the course taken. It seems that nations, as they increase in the stature of material prosperity, proportionately decrease in spiritual stature, so God saw that He could not trust the victory into the hands of too many, "lest Israel vaunt themselves against me." "He that glories must glory in the Lord."

Gideon and God.—God gave a free pass to all cowards to return to their tents, and after this sifting had been done, there were still too many. Undoubtedly Gideon thought God was cutting things pretty close, but being a man of unwavering faith, he seems to offer no resistance. Faith in God is the strength of the hero. The test as peculiar as it may seem to casual thinking was a genuine test

of eagerness on the part of the soldiers. For those who were too anxious for the fray to take the time to kneel, but would just lap a little so as to cool their hot lips would prove the more reliable for the crisis through which they were now to pass.

Gideon and the Three Hundred.—This looks like a small force, but the smaller the force the greater the faith on the part of Gideon. But these three hundred showed the same kind of faith as that possessed by Gideon, though it must have been less in degree, for Gideon, that same night had the order from God, "Arise, get thee down unto the host; for I have delivered it into thine hand." So if Gideon fights at all, it must be by faith, so God provides recruits for his faith rather than recruits for his forces. Gideon is furnished with a good foundation upon which to build his faith. Nothing but God's Word is a footing for faith. "I have delivered it into thine hand." Gideon had a good prop for his faith. He is commanded to spy out the situation for himself, to hear what they say. Without doubt this great multitude wandering around in the moonlight seemed almost too much for even the faith of a Gideon. What he heard in the camps of the enemy was altogether favorable. And so it is that those who trust God implicitly will always see the finger of God pointing the way out of the difficulties of life.

The Battle.

Gideon and His Method.—With his brave selected according to God's instruction, he proceeds to arrange them in battle array. We get a practical lesson of life from this simple incident. Whatever resources there may be at command, we must so use as to produce the greatest effect. Especially is this true in our relation to our fellow beings. Whether the opportunities be few or many it is our duty to distribute our activities so as to count for most. This is facilitated by acquainting ourselves with our environment. In the incident before us, Gideon played upon the superstition of his enemies. It thus doing he struck terror into them. This little episode illustrates well what Paul said in II Corinthians 4:7-7, "For it is God that said, Out of darkness light shall come, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels that the exceeding greatness of the power may be God's, and not from ourselves."

Gideon and His Faith.—There is no element in the equation of life that tells for more than does an abiding faith. "Our life follows the

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fortunes of our faith, and one brave push of trust will lead out into large and spacious ways." A faith of this kind is marked by a splendid seriousness out of which comes an ideal of conduct far better than the "world's state wisdom of stogy respectability and cautious prudence." A faith tempered with seriousness is not afraid of any new undertaking which God may order and will meet it calmly and thoughtfully, knowing it to be fraught with danger.

Another element in the equation of life and no less potent is courage. Now faith looks to the unseen, and any step into the untried is adventure, and adventure calls for courage. Gideon was called on to do the unbelievable, yet his courage failed him not and with a surety born of faith he proceeded to the work of his task and a glorious triumph crowned his effort.

But seriousness and courage could do nothing without decision. Gideon might have been ever so serious and courageous but weakened by sheer irresolution the story of the Midianites and Gideon would have been written in a different key.

Gideon and His Obedience.—I takes a man of courage and decision to be obedient. The man who is the most obedient to authority make the best commander. God could use a Gideon because of his absolute obedience and Gideon could trust his God because He had never failed him. Gideon's obedience had deeper roots in faith, and so it came to the finest flower. The faith of Gideon "creates the greatest thing which we know on earth—personality; producing the most permanent thing—character; and giving authority to the highest purpose, the service that even commands sacrifice."

Gideon and His Triumph.—In this signal victory, there was glory enough for all, so those who were willing to go away and leave Gideon and his three hundred to fight it out were now willing to join in the pursuit, when the enemy had been put to an ignominious flight, and the generous soul that he was Gideon welcomed them into the privilege of rejoicing. But we may be assured that those who went back did not experience half the joy in the victory, as did those three hundred immortals. Real joy in God's kingdom comes from a consciousness of service meritoriously performed. And the

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glory of it all is that every service well done stimulates to greater activity, and hence to a more substantial spiritual nourishment.

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As they are distributing this book free, anyone wanting a copy should send their name and address at once.

PANTICOLA.

We began our protracted meeting, beginning fourth Sunday in August, with our pastor, Rev. W. L. Coggins, and Rev. S. A. Thompson to assist. The Lord greatly blessed this meeting. We had good congregations, especially at the night services. Much interest was manifested, and we had ten additions to the church—three by letter and seven by baptism, one coming to us from the Methodists. After the close of the meeting we began a good prayer meeting in connection with our Sunday School, in which the interest has increased. Bro. Thompson was invited to come back in November and hold another meeting, which he did, beginning fourth Sunday. Bro. Coggins was with us on Sunday, but could not remain for the meeting. As a result of this meeting the church was greatly revived, members getting up and testifying for the Lord, for the first time some leading in prayer, and prayer service, for the first time. We had eight more members for baptism, one a young man already a member of our church, who stated he had not been converted till this meeting, and requested to be baptized. It was announced ahead that Thanksgiving Day would be observed in fasting and prayer, and we received untold blessings in this new experience. It was arranged at the Association to have a mission rally at each church in the Association, the program to consist of Rev. J. P. Harrington, Mrs. Salmon, of Pontotoc, and a missionary, Rev. Medling, returned missionary from Japan, also three pastors in the Association, but owing to rain and other causes Bro. Medling was the only one on the program who came; but notwithstanding the rain, we had very good congregations, both for the day and night services. He gave us some very interesting talks and illustrations on Japan and his work there. An offering was taken for the Orphanage Thanksgiving Day, amounting to about \$17. The church has spent something over \$100 in repairing the building.

A sad occurrence during our meeting was the death of Mr. Stanley Eubank. He and wife were members of the church at Ponticola, and she and the children have the sympathy of the church and community. Bro. Coggins was called as pastor for another year, and we look forward to still greater blessings in the Lord. The Lord has done great things for us, whereof we are glad. We feel that we are on higher ground. To God we give the glory. LENA POE.

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FROM WATER VALLEY.

Our hearts rejoice together here, both pastor and people, when we remember how graciously God has smiled upon our efforts during the twenty months just past. More than 200 new members have been added, congregations grown, Sunday School flourishing, splendid new steam heating plant installed, and everything moving like clockwork. But our God has been with us as the companion of the way, and safely He has guided us to the gateway of another year. Whither it will bring us, we know not, but we shall still be with Him.

During the past year we have declined quite a number of invitations to hold evangelistic meetings, because we felt the need at home so great that we wanted to stay close by the field. The victory is ours. God hath won out over the devil and triumphed in the mighty conflict. To Him be all the glory.

With the coming of the New Year we feel that our people can spare us for a meeting now and then, and our heart longs to get into an old-fashioned Holy Spirit revival. Any brother needing my help will please address me as soon as possible that I may make my plans for the spring work.

Your brother in the Lord Jesus,
A. A. WALKER.
Water Valley, Miss.

THE SIMPLE GOSPEL OF CHRIST.

The most hopeful thing that I have noticed lately is that brethren in high places are beginning to see, as stated in the Watchman-Examiner, "that what the world needs is not more education and culture, nor even a more perfectly organized Christianity, but more, and yet more of the simple gospel of love to God and love to men."

"Jesus Christ, the same yesterday and today and forever," said to the eleven disciples, "All power is given unto me in heaven and in earth. Go ye therefore and disciple all nations, baptizing them in the name of the Father, and the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Are we at liberty to do less? Or authorized to do more by adding one jot or tittle to that commission? When did Jesus ever intimate that education and culture would contribute to the salvation of an unregenerate person? Read John 3 and note what He said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born from above he cannot see the kingdom of God." Notice particularly verses 9 and 10, "Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel and knowest

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not these things?" Did education and culture which caused our Lord to compliment him as being a master in Israel, help him to solve the spiritual mystery?

J. R. SAMPLE.

Summit, Miss.

IMAGINE THE MISERY

of a seven years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Gidden, Tampa Fla.—"For seven years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetter-line and after eight weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetter-line, 50c at drugist's or by mail from Shaptrine Co., Savannah, Ga.

A PARADOX.

By Joe H. Eagle.

The strongest figure in history is the Christ. Just as goodness was the instinct of his heart, so simplicity was the rule of his conduct. Poverty was his position. Humility was his sword. Worldly considerations were the things which were as nothing to him. He combated the vain glory of the world. The things of the mind and spirit engaged his thought, permeated

his discourse and directed his labors. His goings and comings were unheralded by proclamations. He made "much ado about nothing" except helping hungry human hearts and giving hope to the weary. How incongruous, ludicrous, sacrilegious to think of announcing that the Right Reverend Jesus Christ, D. D., LL. D., would, on a stated occasion, consider the tender of a pastorate (and take the pay into consideration ad interim); or that the ladies of the church society would receive on a stated occasion in honor of the Right Reverend Jesus Christ, D. D., LL. D., in order to exchange social greetings! Good Lord, pray pardon the sacrilege! But that is what some of Thy service and Thy declared servants have come to! The sooner vanity and pomp and ceremony are eliminated, and the simple Christ and Him crucified are preached and practiced by simple ministers devoid of worldly vanity and "vain pomp and glory of this world," the sooner will the oppressed, the poor, the hungry, the lost, who need Him most, comprehend Him and accept Him with all gladness.—Taylor-Trotwood.

Organs For Churches

The Baptist Record has an attractive plan by which any church desiring an organ can get one on easy terms. We can supply either a new or rebuilt instrument. Some of the rebuilt organs sell for as little as \$40.00 and can be shipped from Jackson on a first payment of only \$5.00, the balance in installments of \$5.00 per month. Write for description of the instrument, if you need one, stating what you want.

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M. Schultz & Co. Organ, rebuilt, walnut case, thirteen stops	\$40.00
Sears Roebuck Organ, rebuilt, walnut case, eleven stops	\$40.00
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The Baptist Record, Jackson, Mississippi

